

# The Shul

at the Lubavitch Center

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Naso

14 Sivan, 5780

## The Marriage

The invitations, the hall, the caterer, the band, photographer, gown, flowers and guest list. Everything has been done for the wedding. The bride and groom have even been reading the latest best-sellers on how men and women differ, how they have unique ways of communicating, and how to make their marriage work in this day and age of divorce.

One thing the new couple knows for sure even without reading it or being told is: "In a relationship like marriage, there's no such thing as "minimum."

Whereas in business or other partnerships one might be able to ponder: "What's the least I can do in order to keep going?" such cannot be a consideration in marriage. Rather, "What can I do to enhance this relationship, to make it stronger, to help it grow" should be primary concerns of both husband and wife.

The past holiday of Shavuot is likened to the marriage of G-d and the Jewish people. The Jewish people, being the bride, received the Torah - our ketuba - from G-d on that day. Mount Sinai was our chupa (marriage canopy).

Our relationship with G-d, then, is like that of wife and husband.

And, whereas the thought of "what's the minimum I can do and still remain in a healthy relationship with my significant other" could never be entertained in a human marriage, the same thought should never be a conscious or subconscious consideration regarding our relationship with G-d.

"What can I do to enhance my relationship with G-d, to make it stronger, to help it grow?" are questions we can and should ask ourselves. For Judaism encourages asking sincere questions, and then genuinely trying to find out the answers.

One answer to the above question comes from the realization that, although "G-d wants the heart," G-d also wants every other part of our bodies. Our marriage to G-d makes our relationship with Him anything but platonic. To have a healthy relationship with G-d we have to get physical.

Our hands, our feet, our brains, our mouths, should be physically involved in this relationship: our hands to give charity, light a Shabbat candle, put on tefilin; our feet to walk to shul or to visit a friend who isn't well; our brains to study Torah and find answers to our questions; our mouths to pray and only speak well of others.

And as our relationship with G-d grows, as our love deepens and intensifies, we will come to realize that we are truly content that G-d chose, 3326 years ago, to become united with the Jewish people, His eternal bride.

In truth, there have been tough times in this Divine marriage, as there are in any marriage. But the bride and Groom together eagerly await the time when this union will be truly perfect, in the Messianic Era.

*(from <http://www.lchaimweekly.org/>)*

## Building On The Positive

The Mishkan (Tabernacle) that the Jews built in the desert was inaugurated by representatives of each of the Twelve Tribes bringing offerings and gifts on behalf of their tribesmen. All twelve envoys brought an identical package of goods. The Midrash (Bamidbar Raba) explains how, despite the fact that they all chose the exact same offering, each one had his own unique reason for choosing this particular combination of gifts. They had each chosen an offering that allowed them to express the unique character that their tribe demonstrated in their service of G-d.

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The Tribe of Shimon focused on their unique zeal to actively fight evil when it appeared, as was demonstrated when Shimon attacked the city of Shechem for the mistreatment of his sister. The Midrash concludes noting G-d's pleasure regarding the intentions of this offering. This seems curious since the Torah had previously recorded that Shimon's attack of Shechem was wrong. Both immediately following the attack (Beraishis/Genesis 34:30) and when blessing his children before his death (49:7), Yaakov (Jacob) rebuked Shimon for attacking Shechem and allowing his anger to control him. Indeed Yaakov told him that it was because of this that Shimon lost the right to have his descendants be the future kings of Israel. Was the attacking of Shechem right or wrong? If it was right, why was Shimon chastised for it? If it was wrong, why did they choose to utilize this character trait in choosing their expression of their service of G-d, and why was G-d pleased with this?

The Talmud (Eruvin 131) notes, "It would have been easier for man if he would not have been created; now that he has been created he should search his deeds, and some say he should feel his deeds." Mesilas Yesharim expounds that to search one's deeds means to set aside time to ponder if his actions are right or wrong, and if they are wrong to correct them. To "feel" one's deeds means to delve deeper, considering the deeds done right and realizing that even those deeds may have some negative motivations that need to be rectified. It also means to think about the improper actions one did that, although they certainly must be dealt with, perhaps contained positive aspects that were actually good and should be maintained.

Yaakov was certainly correct that one must not let his anger get the better of him, and that is why Shimon was reprimanded. Nonetheless, it is still important to be zealous to eradicate evil rather than to be complacent and allow wickedness to thrive. G-d saw that Shimon's progeny appreciated that each act has numerous facets; they found the positive lesson within their grandfather's error and capitalized upon it in their unique service of G-d. This gave Him great joy and, thus, He accepted their offering.

*(by Rabbi Shlomo Jarcaig from Project Genesis at www.torah.org)*

<b>Yahrzeits This Week:</b>			
Kate Genut	16 Sivan - Sunday night / Monday	for mother	Sarah bas Yaakov

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<b>DAVENING AND SHIURIM SCHEDULE</b>	
<b>Friday, 6/5 — 13 Sivan</b> Shacharit — 7:00 Candles — 8:13 p.m. Minchah / Ma'ariv — 7:00 p.m.  <b>Shabbat, 6/6 — 14 Sivan</b> Shacharit — 9:00 a.m. Sof Z'man Kriat Shema — 9:20 a.m. Beitzah Gemora Shiur — 7:00 p.m. Minchah — 8:00 p.m. Ma'ariv — 9:16 p.m.  <b>Sunday, 6/7 — 15 Sivan</b> Shacharit — 8:00 a.m. Minchah / Ma'ariv — 8:20 p.m.  <b>Monday, 6/8 — 16 Sivan</b> Shacharit — 6:50 a.m. Mincha / Ma'ariv — 8:20 p.m.	<b>Tuesday, 6/9 — 17 Sivan</b> Shacharit — 7:00 a.m. Mincha / Ma'ariv — 8:20 p.m.  <b>Wednesday, 6/10 — 18 Sivan</b> Shacharit — 7:00 a.m. Mincha / Ma'ariv — 8:20 p.m.  <b>Thursday, 6/11 — 19 Sivan</b> Shacharit — 6:50 a.m. Mincha / Ma'ariv — 8:20 p.m.  <b>Friday, 6/12 — 20 Sivan</b> Shacharit — 7:00 a.m. Candles — 8:16 p.m. Mincha / Ma'ariv — 7:00 p.m.

Daven at Home